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T W O
DISCOURSES:

T H E

First, shewing how the Chief Criteria of Philosophical Truth, invented by Speculative men, more Eminently serve Divine Revelation, than either Philosophy or Natural Religion.

T H E

Second, manifesting how all the Foundations of the Intellectual World, viz. Reason, Morality, Civil Government, and Religion, have been undermin'd by Popish Doctrines and Policies.

By *Tho. Mannyngham*, M. A. Fellow of New Colledge in Oxford, and Rector of East-Tysted in Hant-shire.

L O N D O N, Printed for *will. Cademan*, at the Popes Head in the lower Walk of the New Exchange in the Strand, 1681.

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To my very Worthy
and Ingenious Friend,
Mr. *Thomas Palmer*,
one of the Honourable
Members of the *last*,
and of this *present*
House of COMMONS.

Worthy Sir,

I *beg leave for these Discour-*
ses to appear under the Au-
thority and Friendship of
your Name, as containing in

A 3 them

The Epistle

*them some general Remarks
and Hints in Learning, which
I suppose, may not be altogether
unsuitable to your Genius, to
your natural Inclination for varie-
ty of Thought with some De-
cency of Expression. The great-
est part of what I now present
you, was the effort of my younger
Years, and therefore may appear
to some to contain more of the
warmth of Temper and Ima-
gination, than of the cooler se-
renity*

Dedictory.

renity of Reason and Judgment; to discover rather a wild Range in Learning, an Innocent Revelling in Philosophy, than any mature Research into Principles, and the Cognizances of Truth; any compleat Victory, and Final Triumph over Authors. But let the Opinions of Men be what they please, I hope they will not deter you from Patronising the success: Though in relation to this former Discourse,

The Epistle

I may without much Vanity promise you some security, since it has been already approved by much better Judges, than perhaps are left to condemn it. I am now Sir retiring from the World, and that which always was its brightest Scene to me, your delightful Conversation; and am therefore willing to leave you, and perhaps a few more of my Friends, some little Image, some faint Remembrance of me, in the Essays
of

Dedicatory.

of my younger Studies. I must confess, I have now another Taste of things than what I formerly had, partly my experience in the World, and partly the new Ferment of Humors in our Nation, having taken from me all the Remains of an Innocent Ambition. By the providence of God, and the free unconditionate generosity of that Noble and Loyal Patriot, Sir John Norton, I am comfortably placed in an agreeable

The Epistle

ble station in the Church ; and
am now passionately desirous to
collect my self, to be known to
few, to be envy'd by none : If
ever I had any esteem among
some, either through chance or
the Conspiracy of Friends, I
should now be glad to have my
Name as Friendly neglected,
as it was first raised ; for I always
accounted a great Reputation,
and a great Infamy to be equal
Afflictions ; and the unknown
untalk'd

Dedicatory.

untalk'd of Man to be only
Blest.

*Yet though I am entring into the
solid Peace and Contentment of pri-
vate life I leave you, Sir, engaged
in the highest Sphere of Counsel
and Action; but I leave you
under a deep sence of the Interest
and obligation of the best Reli-
gion in the World; a Religion,
out of which no good and wise
Subject of this Nation can be de-
sirous*

The Epistle

*sirous to live, and in which even
Repenting Atheists choose to
Dye! I leave you also guarded
with the Hereditary and chosen
Principles of Loyalty and Ho-
nour, with all the Natural and
Acquired Blessings of Temper
and Improvement; especially,
with that Law of Kindness in
your Soul, legible even in the out-
ward characters of your Compo-
sure, which will hardly ever suf-
fer you to Err much, either in a
publick*

Dedictory.

Publick or a Private Life ; it
being very difficult for a person of
large Affections, of great Mo-
desty in Conversation, of sharp
and quick Reflections in solita-
ry thought, ever to become Sedi-
tious in State, or Habitually
loose in private Manners. And
O ! that such an amicable sweet-
ness of Disposition, as gently
reigns through all your Actions
and designs, were every where
mingled with the Policy of our
Kingdom

The Epistle

Kingdom ; *and that the Wisdom of our great Assembly were every where temper'd with such an Healing Meekness ! then Peace and Love, and Union might distil like Balm upon our Nation, then might we speedily recover our Secular Glory to the Admiration and Terror of our Forreign Observers : then might we strike down our Errors in Religion, as the Priests did heretofore*

Dedicatory.

fore the Sacrifices at the Altar, not with the Hast and Fury of Anger and Revenge, but with that deliberate strength, that wise and solemn delay, which proceeded wholly from a Conviction and Sense of Duty, and Devotion, then might our Magistracy govern by Love, our Religion by Charity, and all our Policies unite into the Everlasting securities of Peace and Friendship,

Dedictory.

ship, *which is the hearty Prayer of him who desires to be known by no greater Title than that of,*

Your most Faithful

and most Obedient

Friend and Servant,

Tho. Mannyngham.

A
DISCOURSE
Concerning
TRUTH.

HE who has had the
Curiosity to observe
our *Modern Scepticism*,
and been any thing acquaint-
ed with those looser Do-
ctrines,

etrines, which almost univer-
 sally occur ; (wherein restless
 Consciences have endeavour-
 ed with all the little Arts of
 specious Sophistry, to work
 out to themselves a *Stupe-*
faction rather than a *Quiet* , a
Charm than a *Satisfaction*) may
 readily reflect how *Natural*
Theology erected chiefly on
Natural Philosophy, (the great
Diaug of this *Mechanick* age)
 is now become the only re-
 fuge of all those who pretend
 to establish their irreligion by
Argument

Argument and Syllogism. For downright positive *Atheism* has found but very few serious and declared Abettors; has sometimes sprung from the fumes and madness of *Wine*, and *Lust*; has been the distemper of an Hour, the Paradox or Rant of heated Conversation, not an *Opinion*, or a morning thought; and for the most part, has been rather sworn up, than asserted.

Christianity had that
Serpent Philosophy to deal
B 2 with

with in its very Cradle ,
 and through all its strength
 of Centuries has received its
 fiercest assaults from that
Monster. By vain *Philosophy*,
 so rigorously condemned in
 the *Epistles* ; the Learned
 generally understand the *Gno-
 stick Theology* composed for the
 most part of *Pythagorean Prin-
 ciples* ; and that the *Epicurean*
 and *Stoical* Sects were as ma-
 litious as any in the Apostles
 times, the Disputes of St. Paul
 recorded in *Acts* 17.v.18. suffi-
 ciently

ciently inform us. Not long after this, that *Man* whom *Origen* so rationally and so perspicuously answered, de-claim'd against the whole Bible with all the Artillery of inventive Eloquence, and false reasonings, deduced from a commixture of *Barbarian* and *Grecian* Placits. Then *Hierocles*, *Julian*, &c. but particularly their Ancestor *Porphry* (whom some of the Fathers counted it Religion to Curse) fought by all the darkeſt

B 3
methods

methods of Hell to lessen and destroy the Authority of the *Holy Bible* : For according to that imperfect account which we find of those fifteen Books he wrote against the *Christians*, he is recorded there to have jeered at it for a mean simplicity of *Style*, and for innumerable *repugnancies* ; to have attributed its *Prophecies* to secret Combinations of Writers after the *Fact*, or accommodated them to other Persons and Circumstances ; and

to

to have ascribed all its *Miracles* to the force of *Egyptian Magick*, and the operation of Devils. Now all this was contrived in honour and vindication of the *Platonic Philosophy* so highly revered by the *Sacred Order* of the *Alexandrian School*. Yet all these men have spent their utmost *Venom*, done their worst, and the *gates of Hell* have not prevailed.

For another succession of Gospel Adversaries, we may

with Candor enough reckon *Aquinas* and the *School-men*, who have most deplorably undermined the *Scriptures* with the Principles of *Aristotle*, and although *accidentally*, yet they have been as really pernicious as any we have hitherto named. Their intentions were doubtless *innocent*, but we can never sufficiently lament their intolerable *Leisure*, which occasioned them for want of better imploy, to spin out all the strength of *Divine Writings*

Writings into nice and un-
 profitable *Volumns*. Whate-
 ver the advices of those Per-
 sons may seem to the contra-
 ry, who have spent so
 much time in those *Studies* al-
 ready, that they are bound
 for their *Reputation=sake*, to re-
 commend them to others ;
 who tell us, *those* alone will
 make a man *close* and *Argu-*
mentative, quick and sagacious
 in discovering the *Point* and
Knot of the *Controversie*, which
 perhaps was ty'd only for the
Trick=sake ;

Trick-fake ; who would have us lie seven or eight years in a *dark room*, that when we come abroad into the *open day*, we may *think* we see *clearer* ; who though they themselves have miserably experimented the *Cousenage*, yet still cry up and maintain the *prodigy*, and to prevent a *sawcy precociousness* in Learning, invite others to drudge in *their methods*, to be vigilant and attentive on *subtile Entities*, till they become like those deeper

er

er sort of *Contemplators*, who never fix their eyes more *steadfastly* than when they *see nothing*: notwithstanding, I say, all these large promises and encouragements for the reading of the Schoolmen, there are altogether as observant persons, who will not stick to affirm, that 'tis evidently owing to that *Load and Corruption* of our *Libraries*, that men are generally grown so loose and ambiguous in their *Reasonings*, that
with

with little pains or art they can prove *any thing*, or *nothing*; and that most of those *Religious Wars* which at this day infest *Christianity*, are chiefly owing to that fatal invention of *School-Divinity*, that *Gun-powder* of *Learning*. All this would be most amazingly dreadful, but that there is somewhat worse to come.

There is still *another Philosophy* behind, and that has opened another *Gate* in *Hell*, and sent forth a piece of the
blackest

blackest Sophistry that the Infernal Synod can dictate. Its reputed Author, *Benedictus de Spinoza*; one who has run through a whole *Amsterdam* of Religions himself, and obliged that *Athens* of promiscuous *Worship* with one more of his own Invention. Where he has given them all the difficulties of *Scripture-History* and *Chronology* amass'd and enhanced; all the Doubts and Controversies of *Commentators* positively determined on the worst

worst side ; a *Rapsodie* of Illusions from *Talmud* and *Alcoran* ; and a Feature of *Deformity* borrowed from every *Hereſie*, *Schiſm*, and *Seſt*.

'Tis true indeed, he allows the Bible to be *Divine Revelation*, but with this Proviſo , that the *Philosophers Reason* is ſtill a more *infallible word* of God ; that its *Prophecies* were accommodated to *Prejudice*, *Fancy*, and *Temper* ; Its *Miracles* the *Wonders* of the *Ignorant* ; its whole end
and

and scope *Political*, for the
 better security of *Government*;
 and its *popular Doctrine* in-
 tended only for the *Herd* to
 square their gross *Obedience*
 by: and all this, because
 there occur some *Expressions*
 in the *Scriptures* altogether
 unworthy (as he imagines)
 of those clear and evident dis-
 coveries of *Nature* lately found
 out and *Demonstrated* by the
Divine Cartesius; whom he
 never mentions but with the
 greatest veneration imagina-
 ble,

ble, with all the Eulogies that the most ravished invention can suggest; whereas if at any time he *confesses Christ*, 'tis like the *Devil* in the Gospel, with *Horror* and *Reluctance*, and (like him too) he seems first *Tormented* to it.

The *Existence* of a Deity against the *Atheist*, and the certainty of the *Bibles Revelation* against the *Anti-scripturist*, have been in all *Christian* ages, but especially of late, so fully confirmed and established both

both from *Pulpit* and *Preſs*,
 through all the poſſibility of
Reasoning, all the Amplitude
 of *Topics*, whether *Theological*,
Metaphyſical, *Phyſical*, *Moral*,
 or *Mathematical*, that were
 they handſomely collected
 and ſumm'd up, they would
 without Controverſie make
 a *Compendium* of the propereſt
Logick yet extant; and yet
 this *Infamous* Book preſents
 our *Reasoning* Men with a
 farther ſcruple ſtill, where
 freely granting the *Revelation*
 C of

of the *Scriptures*, it notwithstanding concludes, that the holy Bible is only a *popular System of Pious Political Errors*; *Regnum Devotionis, non Veritatis*: Wherefore I shall endeavour at present only to make good this one *Proposition*, viz. *That the chief Criteria or Canons of Philosophical Truth, which have been invented and allowed by speculative Men, are much more abundantly convincing when applied to matters of Divine Revelation.*

Now

Now Philosophical Truth is capable of being considered but these two ways.

I. In respect of its *Traditional* or *Historical* account.

II. In respect of its *accommodation* to our *Natural Faculties*.

I. In respect of its *Traditional* or *Historical* account.

And here we have some

late *Authors* very laborious
 in *Transcriptions*, who have
 not scrupled to make *Philoso-*
phy co-incident with *Revelation*
 it self, deriving it in a conti-
 nued *Tradition* from the *Jewish*
Church, and thereby concei-
 ving it no other than the re-
 mains of a *primary Revelation*.
 They make the business very
 short, telling us, that doubt-
 less *Adam* was created with a
perfect knowledge of *Nature*, and
 that from him this Know-
 ledge was transmitted by *Me-*
thusalem

thusalem, to Noah, from Noah
 and his Sons and Nephews to
 the *Chaldeans*, from them to
 the *Egyptians*, from the *Egyptians*
 to the *Phenicians*, from
Phenicia it sailed into *Greece*,
 so to the *Latins*, and from
 thence 'twas propagated to
 these septentrional parts,
 where we have the *Genealogy*
 of Philosophy as clearly and
 succinctly delineated, as that
 of our *King*, from *William* the
Conqueror.

Now we cannot suppose
 C 3 that

that *Adam* transmitted that Knowledge of Nature, which he enjoyed during the *State* of his *Innocency*, and which he received either from *immediate Infusion*, or *connate Idea's* of things: Nay if he had, he would have given his *Posterity* a *false Philosophy*, since that *whole Nature* was afterwards forced to follow the *Law* of its *Curse*, since *Thorns* and *Bryars* were not in the Scheme of *Vegetables*, and the *Serpent* was to be new studied

died again. But if he transf-
 mitted to us the Knowledge
 he had gathered from much
Experience, and a long *Life* af-
 ter his *Fall*, when perhaps his
 Faculties were not *very much*
perfecter than ours, and stood
 in as great want of a *Logick* for
 their better information, I
 do not see any great benefit
 we could receive from such a
Tradition; and all that the
 Asserters of this Opinion can
 make good will be only this,
 that we have received one

more *Curse* from him than we thought of, and that he has propagated to his Posterity *Sin, Death, and Philosophy*.

That the *Egyptians*, who were a mighty and ruling Nation, when the *Israelites* were but one chosen Family, should receive all their Wisdom and Learning from the *Jewish Church*, which as yet had not so much as any *written Canon*, any Law to walk by, but what it received either from the continual *Ministry*

nistry of *Angels*, or somewhat
 else both *Sacred* and *Incommu-*
nicable to the Posterity of
Cham, is more than our ordi-
 nary Historical probability
 will allow us to affirm. Nei-
 ther is it less absurd to make
Joseph the great Interpreter
 of Dreams, the same with
Hermes Trismegistus, and to be
 their renowned *Law-giver*,
 when as before his arrival
 thither, they lived in all
 pomp and *Trading*, *Municipal*
Laws, and confluence of *Mer-*
chants

chants, nay, and he himself was but a part of the *Ishmaelites Traffick*, Gen. 37. 36.

The first rise and exercise of the *Heathen Theology* consisted only in some *Mystical Rites*, afterwards recited in *Hymns* and *Musical Odes*; and seeing the acknowledgment of a God is allowed to be *Universal*, and consequently *Natural*; why might not these *Barbarous efforts* in Religion wholly spring from the *confused Notion* of a Deity *naturally inherent*,

inherent, without any particular derivation from the Jewish Church? The Grecians and Latins do indeed ascribe some advantages to the Phenitians, which Tacitus particularly mentions, viz. the Art of Navigation, and a few Letters; but that they held a general Mart of Learning, and transplanted Colonies of humane Sciences into Greece, Africa, Spain, and the chief parts of Europe, which border on the Mediterranean, is certainly no other

other than one of Mr. *Bochar*
te's Learned Whimsies. We
 usually esteem our *Trading*
Towns as Brutish a part of
 Mankind as any of their Bre-
 thren, where *Gain* and *Cove-*
toisness seldom allow any In-
 tervals for *Meditation*, any Lei-
 sure for *deep thought*; and we
 may easily believe the *Mari-*
tine Phenicians to have had no
 better *speculations* than that of
 their *Cynosura* for the safer
 Conduct of a *Cock-boat*; no
 other *Society-Invention* than that
 of

of a *Royal die*, which came neither from a *Jewish Tradition*, nor an *Egyptian Hieroglyphick*, but (as good Historians inform us) was happily hinted by the *experimental Philosophy* of a Dog.

But grant these Eastern Nations to have excelled in some useful parts of the *Mathematics*, yet we may give a *Natural* account of the rise of those without having any recourse to the *Jewish Church*, since they may be probably supposed to have

have taken their Origin either from *Necessity*, or a *commodious Situation*, or *both* ; so that the *Egyptians Geometry* might be owing to the inundations of *Nile*, which caused them often to Survey their confusion of Lands ; the *Serenity* of the *Air*, and an undisturbed *Horizon* might invite the *Chaldeans* to look up, and by long observation understand the course of some few *Constellations* ; and the compulsion of the *Phenicians* or *Canaanites* unto

to the Coasts of the *Mediterranean* by the Sword of *Joshua* might force them to seek mercy on the Ocean, and drive them to the little Arts of *ancient Navigation*.

Pythagoras, whose *Life* and *Travels* have administred much to this Fancy, is recorded by *Porphyry* to have brought nothing from the *Hebrews* but *τιν περὶ ὀνειδων γινωσκιν*, the knowledge of Dreams, or of their Interpretation, which yet among them was never counted

ed

ed an *Art*, but an *Inspiration*. If the *Jews* were such diffusers of *secular Learning*, why are the *wisest Men* of their own Nation (such as *Joseph*, *Moses*, *Solomon*, and *Daniel*) - characterized and deciphered to us in the Bible, with a comparison so advantageous to the *Wisdom* of other Nations; as that they were skilled in all the *Wisdom* of the *Egyptians*, that their *Wisdom* excelled all the *Wisdom* of the *East Countries* and of *Babylon*.

Schools

Schools and Colledges we are taught they had, though not such as some of our *European Seminaries* for *frivolous and Sophistical Education*; but for the weighty instruction of the *Sons of the Prophets*, for the reading and interpreting of their *Sacred Law*. Grant that some of the more *Mystical* and *Symbolical* parts of the *Allegorizing Philosophy*, or some of those *Fables* which the *Poets* borrowed from the *Corruption of Tradition*, were

D derived

derived thence ; must it needs follow that all the *unmix'd* and *Argumentizing* Philosophy, all *Arts* and *Sciences* (the effects of *Curiosity* and *accidental* Emergency) must be brought from *Canaan* ? If *Plato* at any time writes that he received a blind Notion *παρὰ τινῶν Ἑλλήνων*, must they be presently no other than the hateful, and therefore *concealed Hebrews*, when as all the World besides was esteemed *Barbarian* to him.

Now

Now the great maintainers of this *Hypothesis*, whether *Clemens Alexandrinus* and *Eusebius*, or more modern Antiquaries, seem to have borrowed the hint chiefly from the eloquent Jew *Josephus*, who in his Treatise against *Appion* the *Alexandrian* Grammarian endeavours to prove together with the *Antiquity* the *Universal Learning* also of the *Jews*. Yet out of an *Hereditary* prejudice to the *Heathen* World, and a notorious *National Pride*, he

may be thought to have exceeded the modesty of sober Argument on that subject, especially being so highly provoked by the *jeers* of *Appion*, who undertakes to prove them originally *Egyptians*, and that they were turned out thence with their *Heliopolitan Moses*, for an *infamous Disease*. With these most defamatory speeches *Blaspheming* his Nation, as his own words signify; this (I say) might exasperate him to an haughty derogation

gation of all the *Learning* of the whole World besides, and to make their pompous and long celebrated *Wisdom* appear no other than some *broken Light*, some *imperfect fragments* deriv'd from them.

However since by the very confession of those, who would make out such a *Tra-duction*, it is now mixed and fermented with the vain *additions* and *falsities* of the ignorant Gentiles, as it appears but a

D 3

ΝΟΥΤΕΘΕΝ
ΦΙΛΟΣΟΦΙΑ,

φιλοσοφία, full of Horror and the misguidings of the Night, we cannot upon the account of *Tradition* or *Revelation*, be faithfully assured of any *Truth*, any *Certainty* in it.

Now there are none of these imputations, which can be charg'd on the *Holy Bible*, especially on that *necessary* part, on which our *Belief*, and *Practice*, and our *Salvation* depends. There's no *obscurity*, unless that which may arise from *too great a Lustre*; no dark Coun-
sel

sel from *Delphos*, whose *inter-*
pretation still required *another*
Oracle; but all its *Doctrine* is
 like *Life* and *Light*, nothing
 more *Familiar* and *Domestick*,
 and yet *Mysterious* too. What
 if the *Revelations* of *St. John* are
 still in some parts *veiled*, are
 the *shadows* in our *Heavenly*
Landscape, yet we doubt not
 but the *Ages to come* will see
 them perfectly fulfilled into
 their true *Shine* and *Perspicuity*;
 and what we cannot here at-
 tain to will but make our

Scene of *Glory* larger. Neither are the *Holy Scriptures* corrupted with any vain *Additions*; the *Jews* cannot fasten their *Talmud*, nor the *Papists* their *Traditions*; such are but *Incantments* to *Moses's Miracles*, and can never imitate the *finger of God*. Neither could all the *Armies*, *Emperors*, or *Persecutions*, all the *Policy & Malice of Earth and Hell* destroy one *Article*, blot out one *necessary Truth*, but that same *God*, who first inspired them, has
hitherto

hitherto preserved them, and we may with all devout confidence expect, that his never-slumbring *Providence* will be their *Eternal Massorah*.

Having done with the *Historical* account let us *Secondly* consider *Philosophical Truth* in an accommodation and conformity to our *Natural Faculties*; &c.

I. To our Sences.

Whose *Testimony* being managed by a *superintendent Faculty*

culty is the most infallible certainty we can naturally have of *sensible* things: which (as to its *Mode of Derivation*) whether it proceeds from *real Qualities* inherent in the Objects, or *Notions* and *Phantasms* impressed on the Nerves and Brain, it matters not, since most men are sufficiently agree'd in their *Representations*, or *Relative Truth*, our Organs and Objects being rightly disposed and circumstantiated. Neither is it to any purpose
for

for any one to obtrude upon us the frequent illusions of *Sight*, since those very *Fallacies* (as they call them) constitute an *Art*, and are the grand *Maxims* of our *Opticks*.

Now although some have so deeply plunged into that degeneracy of *Scepticism* as to extract a Controversie from every Particle of the Universe, and make their own existence a Problem, yet has this been pointed at by the sober part of Mankind, as the extremity

ty of Folly and forlorn Sottishness. The very *Pyrrhonians* were not guilty of this Excess, who never deny their assent to the Passions, and Representations of Sense, but doubted whether the *Natures* and *Internal Verities* of things were from thence, or by any other way sufficiently and infallibly known ; which is convincingly manifest from their grand probability $\pi\alpha\iota\tau\iota\ \lambda\acute{o}\gamma\omega\ \iota\sigma\theta\ \lambda\acute{o}\gamma\omega\ \alpha\upsilon\tau\iota\nu\epsilon\tau\alpha\iota$, where $\lambda\acute{o}\gamma\omega$ bears no relation to the immediate
appearances

appearances of Sence, but is wholly concerned in Discourse, Syllogism, and the Consequences of Science; and if at any time they did *καταπαίζειν τῶν δογματικῶν*, indulge themselves a sportive Captiousness about the familiar Objects of Sence, 'twas not so much to affront Truth, as to persecute the haughty Dogmatist, and torture his surly positions; so that those few *absurdities* recorded of their great Master *Pyrrho* can be nothing but

Fiction

Fiction and *Comedy*: as that he disbelieved all his Senses, grew so callous and mortified with stupidity, as that he had taught his very Nerves and Fibres to deny themselves; so dead drunk with *Apathy*, as to lye in a Carts way, and at another time most unmercifully to doubt whether his Friend was in the Ditch or no. These (I say) and such like extravagant Relations, which occur in his Life, can be no other than the *Burlesque*
of

of his *Opinion* ; like that of *Epicurus*'s, which from the pure abstracted Contemplations on Nature, joyned with the most innocent delight of a Garden was by the viler *Herd* of that *Seet* corrupted into all gross *Sensuality*, and the debauches of a City.

Diogenes Laertius affirms of *Pyrrho*, that his *suspension* proceeded from a noble *Generosity* of mind, and that in order for an undisturbed tranquility of Life he introduced a *polite*
Genteel

Genteel Mode of Philosophizing

Γενναϊότατα δουεῖ φιλοσοφῆσαι τὸ τῆς
 Ἀκαταληψίας καὶ Ἐποχῆς εἰς αἰσαγα-

γῶν. And if so, such a *Scepticism* as this would be the best breeding a Scholar could pretend to, 'twould redeem the Learned from that *snarle* of *Education*, which many have most unhappily contracted from their little Victories in Scholastick Contentions, whence they become angry and sick at every suspence of Judgment in another, so utterly

terly impatient of contradiction and Argument, that they vilify and defame all *Humane Nature*, because the Age *rebels* against their Opinion. Whereas on the contrary the modest way of humbly proposing our probabilities, and allowing the same freedom to others, would render *Conversation* sweet and easie, all conferences pleasant, and be a great instrument of advancing true *Friendship* in the World. He that grows hot

E and

and turbid, that elbows in all his *Philosophick Disputes*, must needs be very proud of his own *Sufficiencies*, or very ignorant of the *vanity* of the Science he stickles for; and commonly the *intemperate* value of a *speculation* proceeds from the *weakness* of the Man; for he that is passionate for a *particular System* now, without doubt was so here-tofore for his *Nuts*, and is in all likelihood of still following his Temper, of being warm and obstinate in all the

the *trivial* concerns of *Humane* Society.

Neither would this generous method only give us easier seasons, and softer moments of *Converse*, but also a freer range to *Fancy*, and a loss to *new thought*; since in matters *wholly Philosophical* (where *Religion* and *Government* are not concerned) *Scepticism* and *Paradox* may without *Controversie* be esteemed the *purest Vehicles* of *Noble Wit*, and *unattempted Sense*.

It need not startle us that the *Roman* Writers do often insinuate a very contemptible regard for the *Senses*, since all that, is in order for the better colouring the *contradictions* of their *Mass*. Hence a late *French* Author in his *Researches* after *Truth*, having presented his Reader with a long tedious repetition of the *invincible Illusions* of the *Senses* (such as a *stick* half in the *Water*, and a *square* Tower at a *distance*) most triumphantly concludes,
that

that they were given to Men,
 as they are to Brutes, only
 for the *preservation* of *Life*, not
 as the *Ports* of *Merchandise* and
Science, but of *Defence* and
Safety. As if our *sight* serv'd
 us only for the conduct of our
 steps, or for securing us from
 a *Precipice*, whereas that al-
 most unlimited *Sense* extends
 it's *Royalty* through the whole
Universe, purvey's for all the
capacity of the *Intellect*, and
 points at what it cannot per-
 fectly *discover*. For by the *Vi-*

sible things of the Creation, the great Invisibles are Collected. But we need not labour any longer in this point, since those persons, against whom our Discourse is chiefly directed, are so vigorous for the evidence of Sense, that they scarce allow any other, but make the most sublimated Knowledge a Tumult of Phantasms; all Thought, Local Motion; all Reason, Mechanism; and the whole Encyclopede of Arts and Sciences but a brisker Circulation

lation of the Blood. How ridiculous soever this Opinion is, yet it sufficiently serves our purpose, as it establishes *Sense* to be an undoubted *Criterion of Truth*, as far as we contend, or within its proper *Sphere*.

Let us now see the more abundant concern of this *Criterion* in matters of *Revelation*, which will presently appear, if we consider, that this was the *first* and is the *last Evidence*, of *Divine Miracles*, on which

all revealed Religion is establiſhed; and that Tradition it ſelf makes no Argument until 'tis ultimately reſolved into the certainty of the Senses. Moſes and our bleſſed Saviour made their conſtant appeal to them. What we have ſeen, and what we have heard was ſtill the Apoſtles Logick, and an Appeal to Miracles, was the powerful Demonſtration of the Spirit. How ſollicitous was our Saviour after his Reſurrection to give the ſenſes their full ſatisfaction?

satisfaction? This made him
 condescend to heal *St. Thomas's*
Infidelity with a touch,
 which immediately shed a
 strong Conviction through his
 Soul, that straight way broke
 forth into a glorious acknow-
 legment, *My Lord, and my God!*
 Nay, at his *Ascension* he chose
 not to vanish or suddenly dis-
 appear, but gave the men of
Galilee time to stand and gaze,
 submitted his *Motion* to the
Scrutiny of their *Eyes*, whilst
 he was carried up into Hea-
 ven

ven by Angels and Clouds in
all the *leisure* of a *Triumph*.

II. We will consider Philosophical Truth in an Accommodation to our *Understandings*.

And this is the very diffinition of the Schools, *viz.* A *Conformity of the Object* with the *Intellect*. Here I dare not venture far. In this Science, or *Mystery of Words*, a very judicious *Abstracter* would find it a hard task to be any thing copious

pious without falling upon an
Infinite Collection, an *Eternal Suc-*
cession, or some such like con-
 tradictious & *self-duelling terms*.
True Metaphisicks is still a *Desi-*
deratum in Philosophy; for
 what we have hitherto recei-
 ved from the *Scholasticks*, *Jesu-*
ites, and others, appears only
 like the Ghost and Phantasm
 of separated *Reason* and de-
 parted *Sense*. If we lanch in-
 to the *vast expansion* of their
pure Abstractions, we find but
 very little to terminate our
 Appre

Apprehensions, but our contemplating Heads seem presently to swim in an *Infinite Vacuum*, and all *substantial thought* by little and little to lessen, and pass away into a *strange Transcendency*. I could tell you of a Truth of the Object or Entity, a Truth of Appearance, another of Conception, and one more of the Intellect, and that without a Miracle, all these may be one, viz. an *appearance or representation of the Object to the Intellect*;

Intellect; I could tell you likewise that besides the Truth of *apprehension*, there is one of *Judgment*, another of *Discourse*, and these again either *Mental* or *Verbal*; I could tell you from the *Lord Herbert*, that there is an *invincible Instinct* of common Notions, the same that *Aristotle* before him called an *Intelligence of Principles*; that there are some *Sacrosancta Principia* (as the forementioned Person styles them) which inform us, that there is a *God*,
that

that he ought to be *Adored* ;
 but *how*, and in *what manner*,
 what will make our *Worship*
 acceptable, our *Sacrifices*, or
 our *Prayers* regarded, here
 his *Instinct*, *Internal*, *External*
Sense, and *Intellect*, with all
 their *Analogies*, *Conditions*, and
Consequences can give us no bet-
 ter direction than the *Finger*
 of a *Mercurial Statue*, when
 we are puzzling in a dark and
 crooked Alley. 'Tis not my
 business to give you a *Censure*
 of that *Noble Mans Labours* ;
Gassendus

Gassendus has done it already in an *imperfect Epistle*, wherein he has utterly renounced the Genius of his Nation, scarce allowing the Author one *Epistolary Complement*; though 'tis to be presumed, that when the Lord *Herbert* sent him his Book, he expected he should have returned the Applauses of a *Gentleman*, and not the Animadversions of a *Critick*. Yet so it often happens, for another great *Wit des Cartes* met with the same Fate, and
from

from the same hand too. He grew so confident and presumptuous of his *Meditations*, that he sent out *sportive Challenges* to invite *Objections* from all his Friends, till at last like one of his own *Kings*, he was quite *baffled* and slain amidst his very *Tilts* and *Tournaments*. After the *Metaphysicians* have quite tired themselves with their Divisions and subdivisions, they are so modest as not to make *Humane Intellect* the adequate measure of Truth,

Truth, but ultimately resolve it into a *Conformity* with the *Divine Understanding*, which a *Platonist* would after this manner explain, That there is an Eternal mind, that comprehendeth the intelligible Natures and *Idea's* of all things, whether actually existing, or possibly only ; that comprehends it self, and all the extent of its own power, together with an exemplar Platform of the whole World, according to which he produced

F ced

ced the same. This being granted, we are as much in the dark as ever; for unless this *eternal mind* shall vouchsafe to acquaint us what is *conformable* to his *Infinite unerring Understanding*, we can have but little certainty of Truth.

Now this is the peculiar Province of *Revelation*. And that it may appear how *natural* this *Medium* is, how suitable to the *Universal consent* of Mankind, you may please

to reflect, that *Revelation* has been the true, or pretended foundation of all *Knowledge* whatsoever. No *Religions*, no *Policies* imposed upon the World without conferences and retirements with *God* and *Angels*. Not only *Religions* and *Laws*, but all *Arts* and *Sciences*, all noble *Inventions* have ever boasted of their *Ægeria's*, their assisting *Demons* too.

When the light of Nature, that first *Revelation* was distorted,

and the unguided reason of the Idolatrous World had terminated all Divinity in the works of the Creation, *then did God speak at sundry times, and in divers manners to the Fathers by the Prophets*; When the Gentiles would not learn of the Kingdom of Israel, which was a constant visible demonstration of the Power, Providence, and Goodness of God, their Ignorance for some time was winked at, till at last God was pleased more fully to declare his Nature

ture and Will by his *Eternal Son*, the brightness of his Fathers Glory, and the express Image of his Person, who brought Life and Immortality to light through the Gospel. So that now the *Bible* is become the perfect Register even of *Natural Religion* too, since all those *excellent truths*, which the Hea-then World faintly hinted at, rather *wish'd* than *believ'd*, whether they concern matters of *Faith*, or the Duties of *Morality*, are infallibly assured to

us by the supernatural Declaration of that God, whose veracity is established by an infinite Knowledge, whereby he cannot be deceiv'd himself, and an eternal holiness, whereby he can't deceive us. And to take away all complaints about Error, the obscurity of things, and the imperfectness of our finite Understandings (those bold Murmurs, which reverberate on Heaven and Providence it self) we are Promised and Assured that the *Third Person* in the Trinity will

will be with us to the end of the World to guide and direct us in all necessary Truth.

But *Thirdly*, *Cartesius* goes farther than the Schoolmen. He uncatechizes himself thro' a long series of *Dubitation*; invents an Art to stifle Education and Memory, strips himself of all his prejudices, only that he might put them on again in another dress, and present us with a nicer Recollection, a more *splendid method* of his *Errors*. For 'tis

certain that most of them return'd upon him again, not unlike to that which the Atomists observe, that if you grind any matter into too minute a dust, the little particles will cling again, and reunite by reason of a too exquisite separation. Wherefore after he had fanci'd the whole World a *Faire-Land*, Life a meer *Dream*, all Conscious and thinking Nature but the delusions of an evil *Genius*; after all this enchantment he can

can find nothing, that can ascertain to him any Truth but the *Goodness* of *God*, which will not suffer our faculties to be imposed upon in their clear and evident perceptions, so that that which can give the best account of the *Goodness* of *God*, justly claims the Advantage of this Criterion.

And, that *Revelation* does so would be almost improper here to mention, but that the method of my Discourse requires it. I shall instance only

ly in one thing, but that the greatest, the vast Astonishment of Heaven and Earth, viz. that of the *Second Persons Incarnation*, his taking our Humane Nature upon him, to Converse with us, to Dye for us, for Us Sinners. A Mystery of Love, which gave the very *Angels* new Anthems, a new Scene of Knowledge, and consequently a new Heaven!

Now I would not be thought to speak against all *Philosophy*, to declaim against all

all Learning, any more than
 he that Preaches against a full
 Table, or exhorts to Mortifi-
 cation, would be thought
 to make Starving Orthodox,
 and Self-murder a Gospel-
 Precept. For since *Philosophy*
 is by most men allowed to be
 the requisite improvement of
 our natural Faculties; since
 'tis commendably made the
 great Employ and Study of
 our younger years, and the
 better Commerce of our more
 advanc'd Society; since ex-
 alted

alted and almost meriting
 Charity hath built us Schools
 and Colledges for our plea-
 sant Recess and Meditation,
 bequeathed us competent Re-
 venues, for the easie maintain-
 ance and tranquility of a
Thinking Life, nobly endow'd
 our Professors for more speedy
 advances in Arts and Sciences;
 and since *Christian Common-*
wealths with their prudent *Laws*
 and Constitutions have esta-
 blished to us our *Universities*,
 certainly we ought not to en-
 tertain

ertain *Philosophy* with so cold
 a regard, as the *Phanaticism*
 of some, and the incapacity
 of others to attain so great an
 excellency, is ready to pro-
 phane it with. But yet if we
 take a farther prospect, and
 view it in its ultimate tenden-
 cies we may with as equal
 reason blame its *Adoration* as
 its *Contempt*.

Philosophy was intended, as our
 Colleges wherein 'tis taught,
 not to spend our our whole
 Age, 60 years and 10 in it, but
 to

make it our passage to more solid attainments, to equippe our selves for more *substantial Knowledge*. 'Tis but an Introduction, a Ministering Accomplishment for *Divinity*, and we are first taught the *Elements* of the *World*, that we may better understand the *Sacred Character*. 'Tis but a *Jewish Canaan*, Typical and significative of a more Spiritual Mansion, and may under a judicious Management serve to shadow out to us,
 though

though very imperfectly, the infinite Treasures of revealed Wisdom. So that the intent of my discourse was only to shew, that whatever pretences *Philosophy* or *natural Religion* could make for *Truth* or *Certainty*, yet *Revelation* (there being such a thing granted by the *Adversary*) laid fuller and more abundant claim to all those Rules and Measures of *Truth*. But should I now reckon up all the incommunicable characters of *Truth*,
 pecu^a

peculiar to *Revelation*, it would require a *Volume*. I will only mention some few, and those such as lye within the compass of *Philosophical Reasonings*, then answer an *Objection* or two of the *Naturalist*, and so conclude.

Whatever *Philosophy* or *Natural Religion* can truly arrive to in its best progress of *Reasoning*, its highest exaltation, *Revelation* has all the benefit and evidence of that *Light*, besides a farther and infallible
 confir-

confirmation from *Divine Testimony*. Moreover, the *excellency* of the *Object*, peculiar to the matters of Revelation, gains a freer admittance, makes a stronger and more lasting impression on the understanding, than any other common Motive whatever. For no man needs any other Argument than his own *Reflection* to convince him, that *Assent* ariseth more properly from the *excessive worth* of the *Object* than from the dry evidence

G dence

dence of *Apprehension*, and *Perspicuity* it self. And that because, however in Philosophy *Truth* and *Goodness* may seem distinct, yet in *Divinity* they are all one ; and the most *abstracted speculation* there, has a constant *Morality* annex'd to it, which always superadd's the *Recommendation* of the *Affections* too. And how magnificently soever men paraphrase on *Reason*, *Intelligible Ideas*, and *Eternal Verities*, they are our *Passions*, that must carry

carry us to Heaven; our Repentance and our Devotion, our Love, our Fear, and our Hopes; and our Reason and our Faith, only as joyn'd with these. 'Twas the zeal of the *Affections*, assisted by the Holy Spirit, that reconcil'd *Martyrdoms*, and rescu'd the *Bible* from the *Dioclesian Flames*. There each holy Martyr would freely part with his Life, but not his *Bible*. That Sacred *Depositum* was all his Wealth, his World, his Eternity.

nity. When his right hand was cut off, he seized it with his left; when that was gone too, he fasten'd on it with his Mouth, and amidst his Torments sang Hallelujahs out of it; when his breath could no longer articulate his devotions, his panting heart still retain'd it, and when the Tyrant grasped that, it fled away with his Soul. Now search all the Records, all the Catalogues of *Stoicks*, those great *Masters* and *Professors*,
of

of *Death*, and see if this can be parallell'd. We have read indeed of a Philosopher, that offer'd up an *Hecatomb* for the invention of a *Proposition*, but he would never have Sacrificed *himself* for the Confirmation of it.

But the *Naturalist* tells us, we have no *sublime Notions* of God in *Scripture*, and that the *Israelites* only knew his Name; whereas every Hebrew name of God is a pregnant *Hieroglyphick* in his Theology, and that

one word *Jehova* is a Body of Divinity. The Scriptures have acquainted us with so much of the Nature of God, as may sufficiently inspirit our *Obedience*; and those, who have pretended to farther discoveries, have only opened a way to *Herésie*, *Enthusiasm*, and even *Atheism* it self. And we have reason to fear that those curious and subtil Discourses of late about the *Idea* of a God, have done but little service to the Christian Religion.

on. What the understanding in things of this Nature, like a clear Fountain, would naturally reflect as it maintains its ordinary Current, when once examined and stirred, either defaces or distorts ; and I am apt to think, that the *Divine Nature* and its *absolute Attributes* are best known by the modest reflection of the first Thought. The most abstracting Metaphysician, that studies them farther, does but think himself into amazement, and

with the *delaying Philosopher*, only loses his God by a *longer Procrastination*. But still the same Adversary urges that 'tis strangely irrational to represent God Almighty with *Passions and Senses*, which the Scriptures every where allow. This is disingenious Sophistry; for he that makes the *Objection* cannot be ignorant of the *Figure*. That men should quarrel with the condescensions of the Almighty! That when he is graciously pleased to
 speak

speak to them, they should
 dispute the *Nature* of his *Voice*!
 when he says, he has *compassion*
 on'em, they should ask,
 where then are his *Bowels*!
 when he revokes a threatned
 Judgment, they should plead,
 He cannot ! Divine Animal !
 would'st thou be convers'd
 with in the Language of E-
 ternity ? wouldst thou be
 treated with in the ineffable
 Dialect of Heaven ? Alas !
 fond Creature, thou art E-
 lemented and Organ'd for o-
 ther

ther Apprehensions, for a lower Commerce of perception: Such immediate displays of Divinity infinitely transcend the *Analogy* of thy Order, and the immoderate Glory of such a Revelation would but absorb thy Soul, and crack its *Hypostasis*: Thou canst not see God, and live.

But still the *Natural Philosophy* in the Scripture can never be pardoned; either that, or *De Cartes* must be false. However Men may flatter themselves

themselves that they have
 Orbs and Circumvolutions of
 Souls Concentric to the Uni-
 verse, yet we may very
 rationally believe, that an
 exact Knowledge of Na-
 ture was never designed
 Man on this side of Heaven;
 it may possibly be reserved
 for our *Illuminated Faculties*, and
 be an accessory of our Glo-
 rification. The *Essences* of
 things can be the Object of
 no other than a *Divine Under-
 standing*, and he that made the
 World

World, can only have a perfect Knowledge of it. What if Divine Providence, as a peculiar privilege, granted to *Adam* and *Solomon* a considerable acquaintance with Nature, yet event hath shewn, that there was a kind of *Tetragrammaton* in it, that it was thought a thing too Sacred to be communicated to Posterity, so that what they enjoyed was no *Natural Acquisition*, but a *Gracious Gift*, not so much Science as *Vision*.

Though

Though *Cartesius* in his account of *Meteors* has endeavoured with *Epicurus* to exclude the Deity from the middle Region, and to deliver us up to the *Providence* of an *Atmosphere*, yet God Almighty thought fit to manifest his *Omnipotence* to *Job* from that place rather than from the *Heaven* of *Heavens*. What is the end we propose of our enquiries into Nature? Is it to serve and gratify our Curiosity? That we will not own.

Is

Is it to plume our *Pride*? That we dare not own. Then it can be no other than to settle in us a due reverence and acknowledgment of the *Wisdom*, *Power*, and *Goodness* of God. Now all this is *Pathetically* secured to us in Scripture, since it may very effectually be obtain'd by an humble Meditation on the *Existences* of things, their more *open Qualities*, and their obvious *Relations*. The consideration of the substantial parts and uses of sensible Nature

Nature (the very Mode and Method of the Scripture's Philosophy) has, we know, in a meer Heathens Breast kindled Admiration into an *Hymn* ; But I never yet read of any *Anthems* composed from the Contemplation of Atoms. Who can Spell the Divine Wisdom, Power, and Goodness out of the Principles of *Des Cartes*, where he gives us the Origen of all things in a Puppet-play, interprets

terprets all the works of God according to the *bruit Laws* of *Mechanism*, and allows no other Operations in *Vital Nature*, then what he finds parallel'd in *German Clockwork*? Whereas, who can without holy Affections peruse the "⋈", the Majesty of *Mose's* account? γεννηθήτω φῶς, καὶ ἐγένετο, where he describes the Original *Fiat* in a Phrase almost commensurate to the Dignity of the Creation, that some *Rabbins* have thought his very
 Style,

Style, as well as Sense to have been inspir'd.

They are our too eager disquisitions after the *Internal Verities* of things that have led the Witty World into so large a Field of *Scepticism*. Men must be pressing and breaking into the *Recesses* of Nature, as that *Conqueror* heretofore into the *Sanctum Sanctorum*, then mistake the thing, return dissatisfied, cry all is *Pageantry*, and that we worship Clouds. I had rather
H read

read the *Astonishments* of *Job*, when God poses him through the whole *Creation*, then all the bold explications of *Men* and *Dæmons*. I had rather consider the *Rain-bow* as the *Reflection* of God's Mercy, then the *Sun's Light*; and when I call to mind, that *Thunder* throughout the *Scriptures* is stiled his *Mighty Voice*, I'm satisfi'd at what I *Tremble*, and though this may debase my *Philosophy*, yet it heightens my *Divinty*.

If any man is not yet satisfied what is *Truth*, let him but seriously reflect on his *Death-Bed*, and the *Day of Judgement*, and then I'm persuaded hee'l need no Answer; When the Gayety of *Fancy* forsakes him, and the Prosperity of *Invention* gives no relish; when his *Passions* and *Appetites* grow languid from the impotence of *Blood*, and his *Brain* becomes too weak for the *Image* of the *World*, then will he call for a

Portion of Scripture to ease his
 Conscience, a drop from the
 Fountain of Living Water to
 cool his tongue. Then set
 him on the highest Moun-
 tain of *Metaphysics*, and from
 thence give him the Ravish-
 ing Prospect of all the *King-*
doms of Humane Learning, all
 the *Glories of Philosophy*, yet
 he will not Worship, not I-
 dolize one glittering Notion,
 not part with one single Text
 for a τὰ ὅλα πάντα σοὶ δέσω. When
 the last Fire shall make Na-
 ture

ture confess it self to be no
God, the Sun and Moon be
 darkned, the Elements and
 Stars melt with fervent heat,
 and run together into one
 great *Vortex* of *Confusion*, and
 when the whole Volumn of
 the Creation shall be shrieve-
 led up like a Scroll of Parch-
 ment, then shall the *Holy Bi-*
ble be opened, its everlasting
 Truths unfolded, and though
 Heaven and Earth pass away
 yet not one *Iota* of that shall
 perish.

Go now, and neglect Heaven, the receptacle of Angels and departed Souls, for the visible Heaven of *Orbs* and *Planets*, and lose the Beatific Vision for that through a *Tube*! Go, thou that hungerest after *Humane Learning*, go! make a vast Progress in specious Errors, and industriously acquire to thy self a deep-read Confusion of thought! lose all good Sense by a multiplicity of Languages, grow gray under a *Mathema-*

thematical Problem, and
 make thy Grave in the Dust
 of *Geometry*! let the reconcili-
 ation of the *Chaldean* Chro-
 nology, and the *Egyptian* Di-
 nasties swallow up thy mo-
 ments of *Salvation*! let the
 uncertainties of Profane Au-
 thors attend thee on thy
 Death-Bed, and with their
 restless Tumult add a *Phren-*
sie to thy Fever! then let
 thy Learned Ashes be kept in
 Urns, and thy great Name be
 read in Annals. Yet for all

H 4 this

this know, O man, that *Plato* gave thee thy *Pompous Thoughts*, *Aristotle* thy *Sagacity* in *Invention*, and *Euclid* thy *Mighty Demonstrations*; In a word, that *Heathens* gave thee all thy *Reason*, and the *Curse of Babel* thy *Languages* to express it. Go therefore rather, and *Captivate* all thy *Thoughts* to the positions of *Faith*, thy whole *Heart* to the embracement of the *Gospel*, and let the frequent *Meditation* on *Sin*, *Death*, and *Judgment*

ment macerate thy *bold* *Natu-*
rals into an humble *contrition* of
understanding.

Popery

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POPERY

One great Cause of

ATHEISM.

Omnis Hæresis cum ad
Atheismum delapsa
est, per sapientem Pro-
phetam, quales in Italiâ fuêrunt
Thomas, Dominicus, Scotus
& alii, in Veritatis viam re-
ducitur

ducitur. Tho. Campanelle
De Monarchiâ Hispan. Cap. 30.

The foundations of the *Intellectual* World are these four.

1. *Reason.* 2. *Morality.*
 3. *Civil Government.* 4. *Religion.* And that each of these *Pillars* is remov'd, *undermin'd*, or out of course, either thro' the *sly Machinations*, or open *assaults* of our implacable enemies, the *Papists*; who either act themselves with *declared Malignity*, or put *per-
 nitious*

nitious Engines into other mens hands, a little *reflection* on the several *Heads* may easily convince.

The first *Foundation* which they have *disordered* is *Reason* in general.

I presume there are very few ignorant how large a *Dominion Scepticism* has of late obtained among our inquisitive *Athenians*, and how speciously it has been introduced under the Titles of *free Philosophy*, and a *liberty of Thinking*;

ing ; a vindication of Captiv'd
 Truth, and an *Advancement*
 of *Learning* ; a redeeming of
Humane Reason from the Ty-
 ranny of Barbarous Terms, and
 the dotages of antiquated sense;
 And altho' at first sight there
 may seem little or no design
 of the Roman Party in introdu-
 cing this variety of Models,
 and these disguises of Reasoning
 amongst us ; because they
 have sometimes seemed to
 put a check to these attempts by
 their *Inquisitions* and *Censures*,
 and

and because they themselves have been unhappily baffled in many of their *Doctrines*, even according to these *new Modes of Arguing*, by those who have had skill enough to fix to themselves a *system* of *solid Reason* in spite of all their *amazing Sophistry*, and *deceptive Shapes*; yet if we allow our thoughts a little *Historical Range*, we may still imagine that the *Plot* was laid long since, and that our *Adversaries* with a *Spanish Providence* did
long

long ago contrive and plant
 that *Malice*, whose *Maturity*
 and *happy growth* they hop'd
 their *Posterity* would one day
 enjoy; and this has been their
 acknowledg'd *Design* to some
 of our *Travellers*, to whom
 they have freely confessed
 that it has been their chief *bu-*
siness to cherish the *inquisi-*
tive humor of the *Protestants*
 with *new Models*, to dazle
 their *Curiosity* with *false Appear-*
ances, that they might crum-
 ble them into *Sects*, bring
 some

some
 on,
 down
 lay
 ticks
 can
 ples
 irre
 ers
 Phil
 bitt
 Calv
 lowe
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some to *indifferency* in Religion, others to *Scepticism* and down-right *Atheism*; because, say they, the minds of *Heretics* must lie *Fallow* before we can sow our *Seeds* and *Principles* with success.

Now it is well known how irreconcilable the first *Reformers* in Religion were to the *Philosophy* of *Aristotle*, with what bitterness of Style *Luther*, and *Calvin* and their respective *Followers* decry'd the Writings of the *Schoolmen* as the only sup-
 I port

port of the *Roman Corruptions*, infomuch that *Bucer* made it his constant challenge *Tolle Thomam, & Ecclesiam Romanam subvertam.*

Beware of vain *Philosophy* was one of the chief *Doctrines* which rang through *Heidelberg* and *Geneva*, and the first *Protestants* were so scared with those *Declamations* against *Worldly Wisdom*, that they esteem'd every *Sentence*, which was not *Scripture-phrafe* to be meer *Prophanation*; a *Syllogism* was the very

very *Mystery of Iniquity*, and *School-distinctions* as *ranck Magick*, as *Mathematicks* in the *Tenth Century*.

Now things being brought to this height, and such Jealousies against *Scholaſtick Learning* being every where entertained, there could not be a more effectual way of bringing *Philosophy* into Credit again, (which *Philosophy* constitutes above half of the Religion of the *Romish Church*) than by the invention of

Terms and *Hypotheses* somewhat destructive and repugnant to those of *Aristotle*, and by ordering it so ; that those persons should appear no friends to the *Roman Party*, who were the first promoters of them ; for by these means the *inquisitive* men in the *Protestant Churches* might with great safety to their Religion (as it then appeared to them) embrace and carry on the new discoveries of *Italy* and *France*, and introduce that *Liberty* of
 Phi

Philosophizing which experience hath now shown to be the most destructive *Instrument* that could be thought of to unsettle all the true *Principles of solid Reason*, and to engage our *half-taught Youth* in *wild Disputes*, *weak Cavils*, and *everlasting Scepticism*.

For now what hinders but that *Transubstantiation* (that distorted *Anagram* of *Reason* and *Religion*) may pass for *true Gospel* notwithstanding all the *Remonstrances* and con-

trary evidences of our *Senses*, which according to the *Dubitations* of *Des Cartes* are the most *Fallible* and deluding witnesses we can make use of, which mistake something in every Object they converse with, and occasion *Error* by their most material reports; tho' it must be confessed that many of the more ignorant *Bigots* in *France* were very Jealous of this man's *writings* even in respect of their *Transubstantiation*, and therefore they

they often advised him to
lay in good *

security in his
new Method for

* *Vide Epist. Des*
Cartes l. 2. Ep. 3.
4. 53, 54, &c.

the *Philosophy* of the *Eucharist*,
and to be very cautious of
maintaining any thing in pre-
judice of those *Peripatetic Ac-*
cidents which they had so long
Ador'd, and which his *Modifi-*
cations might seem to cancel ;
and truly we may believe
that his *Metaphysical Doubtings*
have pretty well expiated for
his other *Innovations*.

But besides the Absurdities of *Transubstantiation* which *Scepticism* hath so much befriended, all the *Rational* motives of *Credibility*, and the truth of *Moral Certainty* are by the same means rendred precarious and weak, and *Infallibility* made to appear the only sure foundation of our *Faith*.

For when the *Protestants* had asserted a moderate use of, and dependance on their *Reason* in *Divine matters*; when they had rescu'd themselves from
the

the intolerable *Bondage* of a
blind Obedience, and the unac=
 countable Conduct of an *im=*
PLICIT Faith ; What more *expe=*
dient Artifice could the *Polititians*
 of *Rome* invent to weaken
 these proceedings, than to
 render that *strong Aid* and sup=
 port of our *Religion* the most
uncertain and contemptible *in=*
strument we could make use
 of ; or else to advance that
inadequate Rule as the only
Judge and *Measure* of all that is
Divine ? both which ways are
 equally

equally destructive of that *sobriety* of its use which our *Church* maintains. And therefore we find how *Eloquent* and plausible they are in many of their Writings when they touch upon that *Topic* of renouncing our own *Reason* and *Understanding*; how they emblazon its *Infirmities*, *Deceptions*, *false Inferences*, and *Judgments*, making all the *Faculties* of Man, even after the best improvements of *Art*, of *Virtue*, and of *Grace*, a more deplorable

able *Mass* of *Corruption*, than the severest *Calvinist*, in his descriptions of *Original Sin*.

And from such encouragements as these our *Atheistical Wits* have borrowed their *Acuter Blasphemies* against *Humane Nature*, improving the *Notion*, and growing *Luxuriant* in their *Satyrs* against the *Noblest Workmanship* in the *visible Creation*; whilst their best *Panegyrics* have been servilely employed on the *Comparative Felicity* of *inferior Beings*,

on

on the *Tranquility of Beasts*,
 and the *unerring Instinct of sen-*
sitive Nature; endeavouring
 by these *Poetic Phrensies* to
 make vain and ridiculous the
Conclusions of the Learned, the
Experiences of the Prudent, and
 the *Counsels of the Pious*; for
 these revilings of *Wisdom*, and
Aged Dictates are the little *Pol-*
icies which take with the sen-
 sual and the debauched, with
 those who have such a *super-*
ficial Knowledg of things as to
 think that none have more,
 and

and who love to measure all the Certainty and Evidence of Reason by their Schemes of Railery and Illusion.

But then there are some Contemplative Men, of more sullen Tempers than to be Jeer'd out of their Conceptions, and to have their Systems baffled by the Captious and frivolous Sceptick ; such as out of a Pride of Dictating, and a supposed Superiority of Parts challenge Philosophy as their Province, cry up their own private Sentiments

ments for *established Actions*, and explain *Universal Nature* according to their own individual *Complexions*; wherefore that there might be also an agreeable bait for the *Confident* and *Dogmatical* man, the *Necessity* and *Power* of *Demonstration* must be highly advanced by the *Factors* for *Rome*, and nothing less than *self-evident Principles* must justify our *Adhesion* to *Religion*: and to create a *Reverence* for *Infallibility*, and the particular *Traditions*

ditions of Rome, and also a
Confusion and *uncertainty* in the
Protestants Principles, the *Phi-*
losophers and *Disputers* of the
 Age must be suborned to cry
 up *Humane Reason*, as the on-
 ly *Judge* of *Controversies*, the
 only *Tribunal* of all *Truth*
 and *Falshood*; whatsoever is
 above that must be either
Phantasm or *Contradiction*, and
 all those *Sublimities* in Religion
 which cannot submit to the
Rules of *Syllogism*, must be
 reproached as the *Phrensies* of
 an

an *overheated Devotion*, or the *Visions* of an Hermits Cell, all the *Pelagian* and *Socinian* presumptions must be industriously encouraged to that *Height*, that the *Protestants* shall seem to have no *Holy Ghost* among them, no *Mystery* of the *Trinity*, unless they return to the *Definitions* and *Authority* of the *Roman See*.

The *Second Foundation* of the *Intellectual World* which the *Romanists* have disturbed, is *Morality*.

In

In *Morality* there are but these two general *Considerations*.

I. The Nature of *Good* and *Evil*, of *Justice* and *Equity*.

II. The *Rules* and *Prescriptions* to accommodate the mind of Man thereunto.

As for the *First*, 'Tis well known how the *Flatterers* of the *Roman Court*, the *Canonists*, and all such as treat of the

K Power

Power of the Pope, have with mighty Attributes, and a Divinity of Terms, made the Bishop of Rome the *Arbitrarious* Judge of all Good and Evil, the *Infallible* determiner of all *Virtue* and *Vice*, affirming that he can change the nature of *Moral* things according to his *Pleasure* ; for so their more *eminent* Champion asserts; that if the *Pope* should mistake in commending Vices, and forbidding Virtues, the Church would be bound to believe those

those Vices to be good, and
 those Virtues to be evil, un-
 less she would sin against
 Conscience, *Bel. de Pontif. l. 4.*
c. 5. Sect. 2. and though
 some of them plead the Im-
 possibility of the *Supposal*, yet
 sad experience hath confirm'd
 the matter, and clearly de-
 monstrated how the *Church* of
Rome in sundry instances has
 Canoniz'd the broadest *Impiety*
 for *Virtue*, and *Justice*; nay,
 for that excess of *Virtue* which
 they call *Merit*.

K 2

And

And hence it is, that the Idolizers of *Monarchy* with equal Flattery have attributed the same Prerogative to *Temporal Princes*, making their determinations a *publick Conscience*, and their Edicts *Eternal Truth*: and generally all those Monstrous Opinions, and Injurious Absurdities concerning the Notion of *Good*, and *Evil*, which at this day disturb the World, have taken their Rise and Measures from the *Controversies of Rome*.

But

But then *Secondly*, 'Tis deplorably manifest, with what *Confusions*, *Obscurities*, and *Distortions* they have darkned and peplex'd the most natural and necessary Rules and prescriptions of *Morality*: and we have now many Volumns extant to maintain this Charge against them.

The only *natural* Spring and Foundation of all the good Offices of *Humanity* is certainly *Love*, which is a constant thirst and endeavour

of being *largely beneficial*, of extending all our *Capacities*, to the service of our *Brethren*: But now instead of this *Divine Principle* of all our *Moral Actions*, the *Romanists* introduce a *Spirit of Cruelty*, and *Barbarous Dominion*; their *Doctrines* and daily *Practices* contradict not only that especial *Christian Precept* of *Universal Charity*, but all the first *tenderness* of *Natural Affection*! they declare and prosecute *Revenge* and *Murder*, not only

only in respect of *meer Speculations*, and *undeterminable Modes*, but even of thick and palpable *Contradictions* according to the clearest *Northern Judgement* we can make; which we must confess to be the only *Luminary* next to *Revelation* which in this *Climate* we are guided by. How unnecessary have they made the exercise of *Virtue* and an *Holy Life* by turning the *absolute Commands* of God into *Counsel* and *Admonition*, by distin-

K 4

guishing

guishing *Christianity* into an *external Jewish Obedience*, or a *low Order of Precepts* sufficient to secure Heaven, and a *super-errogating perfection* for those only who aspire to the upper Seats, and Dignities of Paradise : By Interpreting all the *Additions* to, and *Completions* of the *Jewish Law* to be only some more *splendid Proposals* and *Recommendations* of an *higher Degree* of *Virtue*, and by evacuating all the most excellent and necessary *Morality*

reality of our Saviours Sermon on the Mount, whilst they make it appear only an *Heroical Platform of Counsels* for the *Melancholy* and retired.

What an encouragement have the Vicious from that unwarrantable distinction of Sins, into *Mortal* and *Venial* ! especially when they make not only those sins Venial in their own Nature which proceed from *Infirmity*, *Surreption*, *strong Passion*, and *Education*, but the most dreadful Catalogue of

of *Iniquity* that can be thought on, such as *Blasphemy*, *Prophanation*, *Murder*, *Fornication*, *Perfidiousness*, &c. with some little *qualifications*, must be sum'd up under that *soft denomination*.

What a Shop of *Authorized Licentiousness* is their *Casuistical Divinity*! whereas *Cases* of *Conscience* at the best are but a *Spurious* sort of *Divinity*, for they being generally terminated on the *lowest* degree of *goodness* and *Justice*, are nothing

thing but the *Hospitals* of *Lazie* and *Infirm* Nature, some
Charitable Provisions in Religion
 for declining *Virtue*. But in
 this *practical Divinity* of the
Romanists there is such a sepa-
 ration of *Ends* and *Actions*, such
 a Consecrating of Villany by
 the *Godness*, or rather the *In-*
terest of the *Intention*, and such
compassionate Circumstances to be
 met with among their *Doctors*
 to render the most dreadful
Transgressions *slight* and *veni-*
al, to palliate and stupifie the
 most

most *just* Remorses of *Presumptuous Sinners* ; such a *Latitude* of *Uncleanneſs* in their *Cases* on the *ſeventh Commandment*, where their determinations concerning *Pleasure* are many times as loose and *Voluptuous* as the *Doctrines* of *Ariſtippus* and *Epicurus* ; in a word, there is ſuch a general *Politick compliance* with all thoſe *Vitious Tempers* by which that *Faction* is upheld, that if that be *Chriſtian Religion* which they profeſs, then the *Proteſtants*

stants have nothing but *Honest*
Heathenism to govern their
Lives and *Actions* by.

The *Third Pillar* of the
Intellectual World which the *Romans*
 have disordered, is *Civil*
Government.

And this of late hath been
 so common an *Argument*
 both from *Pulpit* and *Press*,
 and is so notoriously evident
 both from their *Established Do-*
ctrines, and *continual Practices*,
 that a very few observations,
 and *Remembrances* may be
 thought

thought sufficient to dispatch this *Head*.

Wherefore we may compendiously reflect how the *Romanists* have been the great disturbers of *Civil Government*.

I. By perplexing its true *No-*
tion, and fundamental *Rise*.

II. By *Weakening* all its ne-
cessary and essential *securities*.

I. By

I. By *perplexing* its true *No-*
tion and fundamental *Rise*.

It is well known how the
warm pretensions of *Rome* a-
gainst the power of *Princes* in
Ecclesiastical matters hath in-
gaged its *Champions* on the di-
minution and *vilifying* even
of their *Temporal Jurisdiction*
too ; and encouraged them
to make all *Civil Sovereignty*
precarious and depending,
either on the *Will* of the *Pope*,
that *Monstrous* head of *Anar-*
chy ;

chy ; or on the pleasure of the *Multitude*, that Monstrous Body of *Confusion* : whence their *Political Writings* are every where full of large Pleas for *Rebellion*, of specious Colours and Incitements for *Ambitious* and *Aspiring* Men ; whilst instead of the *Solemn Ordinance* of God, the *Natural*, *Jewish*, and *Christian* Doctrine of *Subjection*, they have amused the World with groundless & imaginary forms of Empire, with subtile and pernicious Schemes of
 Strife,

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fe,

Strife, Pride, and eternal Dis-
cord: and we may with much
certainty averr, that all those
eager Contentions in our late dark
Age, concerning *Civil Authority*,
where and in *whom* the *Supreme*
Power should be placed, what
was its *Original*, its *Nature*, its
Extent ? how far *Obedience* was
required, in what circumstan-
ces it *ceased*, when *resistance* be-
came a *Duty*, and such like
extravagancies of *Stated mad-*
ness, were nourished and
maintained by *Jesuitical Dis-*
L *tinctions* ;

stinctions ; particularly , that pretence of making use of the Kings *Authority* against his *Person*, was a noted Stratagem in the *Holy League of France*.

II. They have weakned all the necessary and essential *Securities* of *Civil Government*.

All the *Rational* security that is in Government arises,

I. From the *Natural Conscience* of Good and Evil, of Justice and Equity, seated in every Subjects Breast.

II. From

II. From the *Civil Conscience* which is superinduced by the obligation of an *Oath*.

As for the *First Security* which consists in *Natural Conscience* we have already instanced in our *Topic of Morality* how miserably the *Romanists* have under-min'd that *Principle*, by making it truckle to the determination and pleasure of their *Pope*. And although that which we call the *Civil Conscience*, which a-

rises from the obligation of an
Oath, depends chiefly on the
Natural one, [for he who has
 not a *primary* Sence of good
 and evil as he stands in *Relation*
 to God, will have little regard
 to his *Covenants* with Man,
 when either his *Interest*, his *Pas-*
sion or his *Humor* shall solicit
 to the contrary] yet have they
 attempted by farther *Evasions*
 perfectly to destroy the *whole*
design of an *Oath*, notwith-
 standing the Remonstrances
 of *Natural Conscience*; and
 that

that either in preventing its ever taking hold of men, by their Doctrine of *Equivocation*; or else in shifting off its Force and Authority by the *Dispensations* of their Popes. And is it not an amazing Subject to consider, that that *Act* which the Heathens had in such mighty Reverence, which *Cicero* calls a *Religious Affirmation in the presence of God*, the *Divinity of Faith*, which is taken with that dreadful Solemnity of calling on the Almighty to be

an immediate Asserter of the Truth and an Avenger of the Perjury, and which God himself hath condescended to as a *Security* to his own *Veracity*, that I say this *Compendium* of *Divine Worship* should lay no more real Tie, and Restraint on Men, through the *Distinctions*, *Reserves*, and *permissions* of *Rome*; than the Dreams of Bondage, or the Imaginary Chains of Lovers! In a word, the whole civil Constitution of *England*, and of other

ther Countries in our Circumstances is according to the Principles of the *Romanists*, no other than a Confederacy and an agreement of *Robbers*: for they hold that we have no *King*, no *Subjects*, no *Parliament*, no *Laws*, no *Liberties*, no *Properties*: and indeed none of the Rest, because not the last.

That such are the *Roman Principles*, their continual *Treasons* and *Conspiracies* sufficiently evidence, especially this

late *Hellish Plot*, the *discovery* and *prevention* of which hath in a manner engrossed the whole *Wisdom* and *united Sagacity* of successive *Parliaments*; and yet the *Vein* runs *deep* still, the *amazement* is still *great* even on the *awakened* *Sense* of the *Nation*. Surely our *Enemies* thought to entitle *Heaven* to their *Plot*, even by placing it so low; as those who dig beyond the *Centre* are said to dig *upwards*. The *unfolding* of this *Conspiracy* seems a business

too unweildy for the rashness of *Hast*, it requires the slow advances of *working Engines*, and a temperate *Detection*; that its pure, unmingled *Malice* may be drawn out with leisure and observation, and all Mankind may have a *Calm* and *Judicious* view of the whole *Anatomy* of its Discovery.

Surely our *Natives* without a *Foreign* degeneracy, without an *Importation* of Sin, could never have been guilty to such a Forlornness,

lornness, could never have designed such contradictions to *Religion* and *Nature* ; they could not without the aids of *Spanish* and *Italian* Malice have entailed *Revenge* upon *Posterity*, and bequeathed their Nephews the *Reversion* of Murther ! This is *Politick Offence* to out-sin *Probability*, to appear Innocent, by being to such excess, Inhumane.

That such *Religious Butcheries* should be contrived against, so *Just*, so *Merciful* a King.

For

For though his younger years came roughly on amidst the Rage and Fury of a *Civil War*; though He had been justly exasperated with the most Barbarous Murder of a *Father*; the best of *Fathers*; the best of *Kings*! that we had reason to expect his return like that of a Gyant refreshed with Wine, full of indignation, Revenge, and Slaughter, yet has he *ruled* our Kingdom as some *Angel* is supposed to rule a *Sphere*; his Govern-

Government has been as *gentle* as that of an *Intelligence*, and his Edicts as mild as the Laws of Reason. When he might have called down Fire from Heaven on his *unnatural Subjects*, he chose to send up *Incense* thither; and has not so much *Punish'd* as *Atton'd* for their *Rebellions*. And behold! when he was labouring to unite all *Europe*, to soften the incompliances of *Armed Empires*, and to reconcile the *Jealousies* of *Power*, that he himself

himself should be made the
publick Mark, and the *Cessation*
 abroad only give leisure to the
Treacheries of his own Court!
 whilst the *Ambitious* and the
Cruel lye embosom'd in the
Love and Security of their *Slaves*,
 are honoured with *Panegyricks*
 and *Triumphal Arches*; - as if
 only an *open War* could Fence
 off *secret Treasons*, as the
Plague is said to keep out
 all other *Distempers*; and that
Clemency, that great property
 that distinguishes a King of
 Men

Men from a King of Beasts, should render Loyalty Contemptible, and rob the Crown of its Prerogatives! yet so men have Murmured against Providence it self because of its Long-sufferings, and rashly pronounced there was no God, because he was so Merciful.

But Heaven hath with repeated Miracles assured us, that our King is too Dear a pledge to be delivered over to the Fury of an *Assassinate*: He who was protected by the shade of an
Oak,

Oak, cannot be less secure under the *Coverings* of the *Almighty*: so *David* could never have fallen by the *Spear* of *Saul*, for his *preservation* was upheld by *Prophecie*. Wherefore let the *Mountains* of *Gilboah* be fruitful, and the *Inhabitants* of the *Isles* rejoyce, for behold our most *Gracious Sovereign* still lives! and may he live, to grow *old* in *Empire*, to bless his *Nation* with *Aged Hands*, to make his *Council* still wiser by the experience of his *Dangers*.

gers, and all Posterity amazed with the *History* of his *protections*.

The last *Pillar* and *Foundation* of the *Intellectual World*, which the *Romanists* have disordered, is *Religion*.

Having already manifested how the *Romanists* have corrupted *Reason*, defaced *Morality*, and undermined *Government*, our last *Topic*, *Religion*, (of which these three are no inconsiderable *Branches*) may seem in a great measure

ized to have been already hand-
 ecti- led ; but however there is
 nda- a *peculiar* consideration reser-
 orld, ved for *this head* which consists
 dif- in charging them with those
 fted *impious* and intolerable *Abuses*
 cor- which they have offered to
 Mo- *Divine Revelation* and the *Ho-*
 Go- *ly Scriptures* in general : For
 Re- what *Difficulties* , *Obscurities* ,
 ree and uncertainties have they
 hes) ascribed to that *Easie* , *Perspi-*
 fure *cuons* , and *Infallible Rule* !
 to that they might deter the
 M Protestants from making it
 their

their *Canon*, and advance their own *unwritten Traditions* into its place? they esteem our *Translated Bible* to be only an *Asylum* for *Hereticks*, and *Schismatics*, a Refuge for the Disobedient and Runagate, where they may shelter themselves under *doubtful Texts*, grow obstinate in their *own Interpretations*, and revile the Authority of the *Catholick Church*. It is reported that there was once held a *Consult* in *Rome* whether they should expunge
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all St. Pauls Epistles, as be-
 ing the noted Mint of Se-
 perating Doctrines ; nay, they
 account the whole Body
 of the Scriptures the most
 pernicious Engines that men
 could ever have been in-
 trusted with : and he who se-
 riously considers those Indigni-
 ties and *Invectives* which they
 have cast upon those Sacred Vo-
 lumns will be apt to believe
 that some of them at least are
 scarce agreed among them-
 selves, whether their Original

M 2

was

was from *Heaven* or from *Hell*.

What Provocations, what Warrants are such hints as these to a *vitious Age*? What confidence and security will the *Anti-Scripturist* assume, when he shall reflect how those who pretend to have had the sole *Custody* of the *Scripture-Canon*, and to have been the great *Guardians* of *Revelation* ever since the Apostles times, shall be found to *sight*, *Contemn*, and *BlaspHEME* those

those reverend Truths ? what havock of *Christian Religion* must that *Man* make in whom *Original Sin* shall chance to be improved and made, *bold* by *Education*, *Custom*, *Habit*, and the *applause* of *Vice*; be made powerful and Eloquent by the advantages of *Wit* and *Parts*; and especially when he shall have his *Argument* recommended to him by the *Learning* and *Merits* of a *Cardinal*, by the *Authority* of the *Romans See*!

If we now look back and take a Survey of those Ruines which I have only *pointed* at, what a Landskip of Deformity will the *Intellectual World* appear? such a *Confusion*, such a *Chaos* as nothing but an *Almighty Wisdom* can bring it to the beauty of *Order* again, nothing but a *Civil Creation* can re-establish it: and altho we cannot but acknowledg it a *just Judgment* of God upon us, yet I hope I have demonstrated how the *Papists* have been
the

the *immediate Executioners*; as the *Devil* himself is said to be subservient to the ends of *Providence* in those very *Actions* wherein he intends nothing but his *own Malice*; and if ever we hope to settle the *Foundations* of the *Intellectual World* amongst us, we must with true *Courage* and *Zeal*, with *Heart* and *Soul* renounce all manner of *Popery*, not only that which is openly professed in their known and *Common Doctrines*, but also that

which is secretly disguiz'd in
Sects and Factions.

Yet let this *dismal Survey*
which I have now given be
no objection to the goodness
of God and the Promises of
Christ, for suffering the little
Remnant of his *Religion* to be
almost devoured and under-
min'd by the Tyranny and
Craft of *Anti-Christ*: whilst
by the *Controversies* of the
Church our Saviour only exa-
mines the *soundness* of our
Faith, and by the *Afflictions*
of

of it the *Sincerity* of our
Love.

For God be praised we have
still some amongst us who
can, and dare assert the just
Prerogative of *Reason*, and
maintain its ample subservi-
ency to Religion, both to
make void the necessity of an
Infallible Chair, and to curb
the extravagancies of *Enthu-
siasm*: the *Clamors* and *Noises*
of *Sceptical men*, have only
taught their *Reason* its surest
guard, brought it out of its
Eclipse,

Eclipse, and awakened it into a *fuller Orb* of Evidence.

Also the pure and immaculate Rules of *Moral Righteousness* still shine in our *practical Divinity*; where the Precepts of Christ are faithfully interpreted to their *utmost Perfection*, and their utmost perfection is made our Rule and Duty.

Government has its peculiar Royalty in the Doctrines our Church, it has a Title in other Places, but a true Empire here, in our Constitutions

stitutions tho not in our *Practices*, Religion and Loyalty go hand in hand, Righteousness and Peace embrace each other. Here the *true Church* of Christ is our *Established Center*, and Oh that the *Civil Power* were its *just Circle* of *Defence*.

Here lastly *Divine Revelation* enjoys its full *Splendor* and *Reverence*, in its *translated Form*, 'tis a *Pillar of Fire*, a *Cloud* without any *Darkness*, the *Immediate Presence* of the Lord
both

[172]

both to *conduct* us, and *secure*
us *Victory*; by *this* alone we
can hope to withstand the
Fury of the *Nations*, the *Gates*
of *Hell*, and *Plots* of *Papists*.



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Two Discourses: the first shewing how the chief Critterions of Philosophical Truth, invented by speculative men, more eminently serve Divine Revelation, than either Philosophy or Natural Religion.

The Second, manifesting how all the Foundations of the Intellectual World, viz. Reason, Morality, Civil Government, and Religion, have been undermin'd by Popish Doctrines and Policies.

The Temple of Death with other Poems by a Person of Honour.

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